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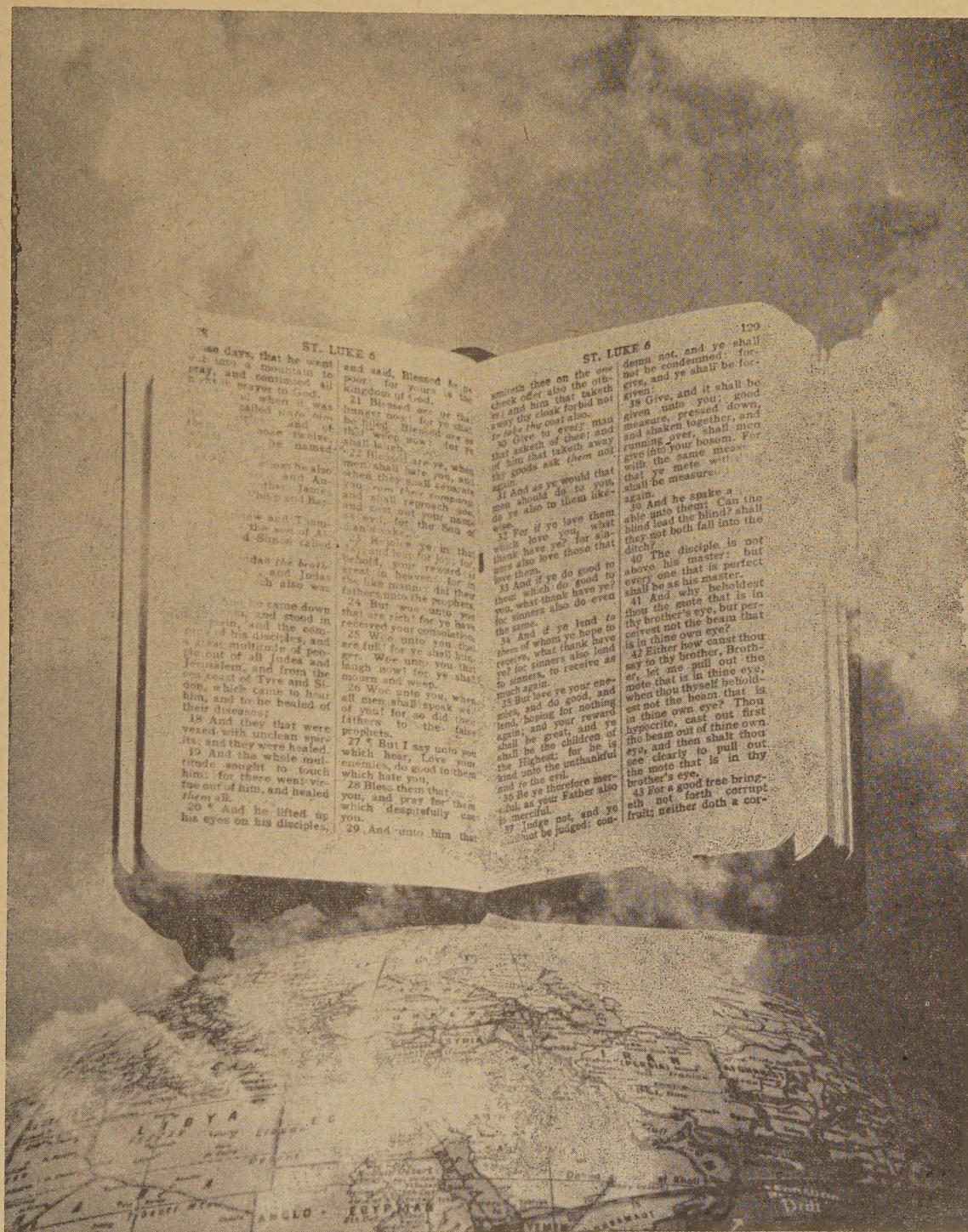
The Ansgar Lutheran

XXIX

Blair, Nebraska, November 12, 1956

Number 46

The
Foreign
Mission
Issue



News and Notes

TRINITY LUTHERAN, KENMARE, N. DAK. HAS 60th ANNIVERSARY

Trinity Lutheran church, observed its 60th anniversary Sunday, Oct. 14th-17th with fall evangelistic meetings. Rev. Wesley Anderson, Humboldt, Iowa, former Pastor of Trinity Church was the guest speaker, also Rev. Allan Sortland of Powers Lake, North Dakota. Rev. E. W. Petrusson, President of North Dakota and Montana District, brought Anniversary Greetings on Sunday afternoon.

Trinity congregation was organized under the leadership of Pastor H. Hansen on Oct. 14th, 1896, "just before sunset on a beautiful day" by a group of 10 or 20 men. The Word of God was read and they had an hour of prayer. They invoked the blessing of God upon the new colony and then organized the Trinity Church. This occurred on the quarter section of land three miles north of Kenmare near the S curve on Highway 52.

11 pastors have served Trinity congregation in its 60 years of service to the community, in which it is presently located. The main part of the church edifice was built by Oct. 1899; the tower by July 1900; and the church was dedicated on July 18th, 1900. According to the records the membership of Trinity congregation numbered about 400 souls in 1906. The present membership active and inactive will number about 200 souls. Great changes in the population have occurred in this church community as also in others. However, the congregation enjoys a very fine activity on the part of its many loyal members.

The following officers make up its present church council:

Pres., J. B. Schou; Vice Pres., Dean Byrd; Sec'y., Mac Hansen; Treas., Alvin Johnson; Benevolence Treas., Joe Hagen; Trustees: Ernest Madsen, Alfred Schweitzer, Oliver Lee.

Deacons: Albert Johnson, Soren Hansen and Magnus Martinson.

The Zion and Trinity Sunday School staffs were hosts to a Sunday School Teachers Rally held at Trinity, in the afternoon and evening, on Reformation Sunday, Oct. 28th. The theme: "Called to Teach."

In the afternoon, Rev. Earl Berndtson, Niobe, spoke on the topic, "The Call of God and The Call of the Lo-

cal Church," the Rev. E. W. Petrusson, Kenmare, was discussion moderator.

In the evening, Rev. Theo. M. Hansen, McCabe, Mont., spoke on the topic: "TEACH; THE CHILD; THE MATERIAL; THE TEACHER." The Rev. Karl Xavier, Coulee, North Dakota was discussion moderator.

The ladies of the Church served a fine supper to about 100 persons. The Rally was an inspiration to all who attended.

Stefan Marschall, 28, a Hungarian farmer, with his wife, Elsa, 30, and their children, Juergen, 6, and Sonja, 4, arrived in New York on Thursday, May 24, and in Kenmare, May 27. Lester Hansen, Kenmare, is their sponsor.

The family is admitted to this country under the refugee act and is endorsed by the Lutheran refugee service.

The Marschalls were among the 1,199 refugees aboard the General Langfitt, a U. S. Navy transport under charter to the Intergovernmental Committee for European Migration (ICEM).

Expelled from Hungary after the war in the mass uprooting of residents of German descent which resulted from Hitler's campaigns in southern Europe, Mr. Marschall found refuge in Wurttemberg in southwest Germany, and married there. He had been working in a brick-making plant but is now employed on a farm.

Sunday evening, June 3rd, the congregation of Trinity church gave a welcoming party for the Marschalls, in the form of a miscellaneous shower. We are happy to have these friends in our community. The Rev. Silas Larsen is the present pastor of Trinity.

Sleepy Eye, Minn., Rev. J. E. Andersen, Pastor. At a special meeting of the members of Trinity Lutheran Church, Sleepy Eye, Minnesota, held Monday evening, October 29, the building site for their new church was selected. The site covers a half-block area on the east side of South Lake Street, Brackenridge to Remelle.

The congregation also gave the Building Committee permission to hire an architect and have drawings of the proposed new church prepared. Ac-

cording to present plans the church hopes to get construction started spring. Eighty voting members attended, the largest number out for a congregational meeting in the history of the church.

The Wisconsin W.M.S. board met Oct. 13 at the home of Mrs. M. Paulson, Poy Sippi. Devotions were led by Mrs. Paulson, our president. New officers' names and addresses in the local societies should be reported to:

Aleine Miller
302 North St.
Waupaca, Wisconsin

All contributions to mission societies including the 1957 silver anniversary should be sent to:

Lillian Johnson
2004 Kinzie Ave.
Racine, Wisconsin

Further information on the projects of our projects and notices of Spring Circuit meetings will be sent to each society at a later date.

W.M.S. RALLY IN WEST CAN.

Over 60 ladies met at Sharon church for the annual fall rally, the Visitation groups from Tilley, Standard, H. Calgary and Red Deer each sent a good representation. Mrs. W. President of the Sharon W.M.S. from Romans 10, verses 12 to 17.

Rev. J. Elling gave a Bible Study on a business woman of the Bible, "Irene" from Acts 16, 13:15.

The ladies then divided into discussion groups, reports on these discussions were given at the afternoon meeting.

A delicious dinner was served to the Sharon ladies and afterwards enjoyed a friendly visit with members from the various churches.

In the afternoon the ladies once more assembled in the church for the afternoon meeting. For devotions we sang "O Jesus, I have promised," and Mrs. Elling read Matt. 5:13-16 followed by prayer.

A welcome was then extended to the visitors by Mrs. LaBelle Carmichael, President of the newly-formed Ladies' Guild of Sharon Church.

Mrs. H. Hendricksen of Tilley gave a beautiful solo, "Anywhere with Jesus."

Since we were unable to have our missionaries with us in person, we read several letters from

(Continued on page 15)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1879, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Opening New Work in Japan

By Paul C. Johnsen

The picture shows Pastor and Mrs. Johnsen with a group of people recently started to meet about the gospel. This is their fourth meeting in a farm home.

"How do you open new work in a new area?" is a question often asked by people in America. Let me tell you how work was started in Yokoshiba, a town in Chiba Prefecture about 1½ hours from Chiba by car or train.

One day the Evangelist and I were out calling on people. From the names we received through the LUTHERAN radio broadcast. One man I called on was Mr. Koshikawa who lived in the town neighboring Yokoshiba. Since he was not at home I left a tract and a message saying I would come back again sometime. A few days later I received a letter from Mr. Koshikawa apologizing because he was not at home when I called. Then he asked me to call on him again.

Next time I called he asked me to start weekly meetings in his area. As it is not possible to start weekly meetings in the homes of all the people who request them, it becomes necessary to thoroughly consider each request. I told him that he would have to find a room to meet in. This he said he could easily do and he took me to the home of his friends in Yokoshiba. There in that home we all prayed about the problem before us.

The Evangelist and I went home continuing to pray for Yokoshiba. We asked our Japanese friends to pray for us too. Letters kept coming from Mr. Koshikawa, the most persistent man I have met in Japan. One week I received three letters from him asking to go out there and start work. We felt that certainly the Holy Spirit was calling us to go out there. We had at least one family who promised to do all the work for us, and a most persistent man, Mr. Koshikawa.



I wrote and told him to prepare for the first meeting. The first Saturday evening only a handful came out. The picture I am sending along shows our fourth meeting.

In five months we have now outgrown the small home we met in at first. We now have as many as 40 out for the meetings. A good many are High School students who stay over from the English Bible class I conduct the hour before the Japanese service, but already 3 of the High School students have asked for baptism.

Since we have started work in Yokoshiba we have had requests from two other places to start weekly meetings but we have not found the time or the manpower to go in there with an effective ministry.

Those who think that Japan is closing up to the Gospel, I would invite to come with me just to visit Lutheran Hour contacts. There is more to do than the number of missionaries, Japanese Pastors, or Evangelists can cover. And there are many more "Yokoshibas" and "Koshikawas" asking us to "come over and help us." It is our task, AND YOURS to not fail them.

EDITOR'S NOTES

This year we have the Foreign Mission Board supply you with a copy to give you a foreign mission issue. Pastor R. Jensen, of Viborg, S. Dak., has collected most of the material for this issue. It is well to have the foreign missions placed before us in one issue. It reminds us of its importance. It inspires us to give to foreign missions, and we hope our young people may be encouraged to dedicate themselves to the work.

Missionary fields are in three continents; We have missionaries in Japan and India. We have missionaries in South America, and we have missionaries in Colombia,

South America. In Japan we cooperate with the United Lutheran Church of America. In Africa we cooperate with the Sudan Mission of Denmark. In Santalistan, India, we cooperate with the Lutheran Church in Norway, Denmark and the United States and Canada. The work in Colombia, South America, is done in cooperation with the Evangelical Lutheran Church in America.

Take a look at your missionaries on pages 8-9. They are your ambassadors. They go in your place. Support them with your interest, prayer and means, while they are there.

Another Year at INSTITUTO BIBLICO-CULTURAL

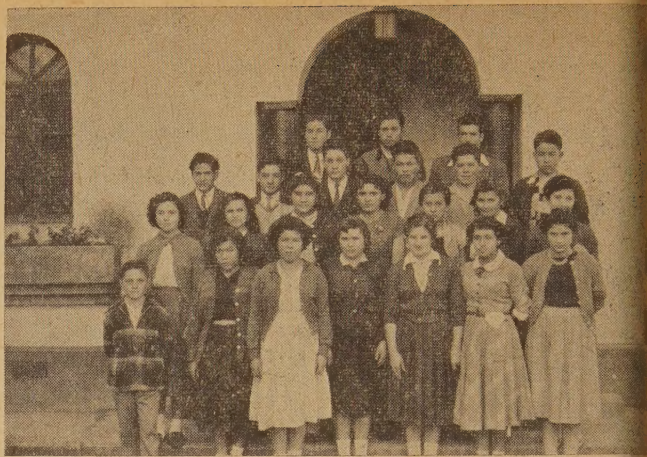
By Missionary Arnfeld C. Morck

Instituto Biblico-Cultural is the name which was given in 1947 to the school which in 1941 began its work of training teachers and evangelists on our Colombia field. Four students completed their studies that year, two of which were married on their graduation day.

The purpose of this school is to train for Christian life and leadership in the congregation, prepare teachers for the elementary schools of our field, and to give a basic training in Bible and church leadership to prospective evangelists and theological students.

How has this school served our church? Of the 26 students who have completed the 4-year course of secular and Bible study offered, 15 are today in active work on our field as teachers, catechists and pastors. This number includes two pastors' wives. Several of them have had the distinction of being imprisoned for their faith. One has been three times a "prisoner of the Lord."

Students who have attended from time to time without completing the course are with a very few exceptions active and intelligent members of our church.



1955 Student Group at Instituto Biblico-Cultural

Since the author was connected with this school during its formative years, it was a challenging experience for him to be its director during the school year of 1954-55 in the absence of Pastor Harold Olson. Of the 28 students enrolled (largest enrollment in history of school), 25 will finish the year and three will be graduated.

The school year closes with a graduation service at our church on October 31 on which date we will also commemorate the important events of the Lutheran Reformation.

The Indigenous Church in Colombia

By Helen Danielson

The indigenous church is being discussed widely in our time. Its establishment and growth is the aim of every mission. We began in Colombia ten years ago with modern methods. We aimed at a self-supporting church, but we were uncertain about methods of bringing it into existence. We paid the preachers and the teachers, we built the churches and the schools and contributed many other things. Many people accepted our gospel message, and a true work of soul winning was being accomplished. The Colombians considered us rich and begged from us on all occasions. We cannot blame them for they are the product of our own system. With patience, humility, love, and a definite study of what we have been doing, we have in the past few years been trying to really get the indigenous church started.

We have finally gotten one church to support their own pastor, our Bogota church. It has been an inspiration to see our Colombian pastors and lay people come together to discuss the business part of our gospel work. A new day has dawned. In its continuance we need much grace and wisdom from God.

During our first years on the field we made many mistakes especially in being Santa Claus to the people and in doing everything for them. Then when the time came for the Colombians to bear the burdens and make the work self-supporting, that became difficult because of the many mistakes we had made. Only missionaries who have passed through this stage know what this means. We come into a land where there are no believers, no workers, and we give the people everything in the hope that we may win them for Christ. The change comes when we have believers, organized churches and men in the ministry and a new stage begins. This is where we are in Colombia.

We have our first two ordained men, another is serving his year of internship and will soon be ordained. We have two theological students at the seminary in Argentina. Two men are studying in the United States, one at the University of Minnesota. He is preparing himself to lead our educational work. So we feel that we have made a good beginning. May God grant us wisdom to build the indigenous church in Colombia.

African Youth

By Helen Margaret Jacobsen

always interesting to watch the growth and development of the young people, often from the time they are very small. Even now when a baby is born and one looks on for the first time, or when a little child plays, a thought comes, "What will be the future for him?" "What will she do when she grows up?" We missionaries ask that same question many times, "How will this child be someday?" In Africa there are many instances of a rapid development, faster than can sometimes be realized. Centuries are leaped over as our civilization meets the old "stone age" that can yet be found in parts, even in our own mission. But in the midst of all the changes and progress the people are still human beings, filled with joys and sorrows, needs and wants, a blessing to their people or even a tragedy. Mamman was brought to us at the Boys' school a few years ago. The government officer had found him in the market place. He was a Hausa boy, and had been brought here from Sokkoto by a passing trader, and he left him behind when he had gone on. Mamman without a home or parents, living in the market as he could. He was about 12 years old, and needed a lot of love and discipline. He lived among the boys and did not seem to cause any particular trouble. He was not anxious to work but he loved to trade. He somehow bought a small pig, and after it was older he sold it for a profit. Next it was some baby chicks, which he also sold when they were older—again at a profit. Mamman once we were amazed at his ingenuity and his trade. But work?—not if he could avoid it. It was against his nature. Later on a Christian widow took him to her home, but the problem of working on her was a sore point between them.

One day he disappeared, and we all thought that was the end of him. But when 2 years later, I was in Kano, who appeared but Mamman. He was now a "flog," the apprentice mechanic with a truck. He had been travelling thus all over the northern part of Nigeria. We talked awhile and then separated. For a few months afterwards I thought about him and wondered what would become of him. Already he was a man.

A few months ago he suddenly came to my house in Kano. He was about 20 years old now, tall and slim as he had always been. I was so glad to see him. We talked of his experiences. He had had enough of the hard life and had been in the police force awhile. It did not satisfy either, and he decided to come and live in Numan. For me it seemed as if he had come home. He had learned to sew and he would be a tailor. He told that he had a Bible and read it every day. He had also gone to church, especially in Kaduna and Habila was. He has been in Numan ever since, and goes to church. If the seed that has been already sown can continue to grow, it will be God's work, not

man's. Mamman has found that the world is not as attractive as he had once thought.

When we first began scout work among the girls, the smallest one who came was Ladi. She was anxious to do everything as perfect as the biggest, perhaps even more so, in order that she could make up for her size. She seemed naturally athletic and walked with graceful movements. It was a pleasure to watch her and see how eager she was to follow the older ones.

After a year or so she left us. She was in the government school and had been chosen to go to a girls' school in Kano. At first during her holidays when she was home she attended scouts' meetings. However, she dropped out and we lost sight of her.

Last year a new chief of Demsa and the Batta tribe was chosen. He was Enock, a Christian young man who had been trained as a teacher. We were all very glad that Christianity had now been able to make itself felt in the native government, and our prayer was that he would be a Christian chief.

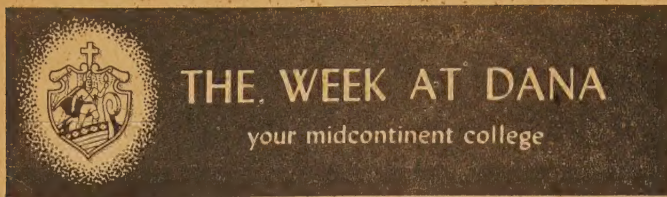
Because of the contrasting Christian and heathen home life, the question of his wife was asked. To my surprise it was the little Ladi from our scout work. She finished her training as a teacher in a government school last December. As she had just these few months left of her training it seemed wrong not to let her complete the course before she would marry him. It was not understood by the older people of the tribe, but they could do nothing about it.

Thus in February of this year they were married. Most, if not all of the missionaries in Numan were invited to the wedding, to be held on a Sunday afternoon. The church, even though it had been enlarged recently, was packed before the time for the service, and many more stood outside, unable to get in. Pastor Akila Todi had the service. Everyone was wearing their finest clothes and the air was full of joy.

The bridegroom was as human as all—nervous—and from our hearts there rose a prayer that God would both keep and bless him—he seemed more like a shy boy than the Batta chief. Ladi on the other hand was outwardly composed, but she also showed that the air was so warm in that church. All through the service she did not look at him, but kept her eyes down, according to African custom.

After the service we were invited to go into their "compound" and greet them. The contrast of the Christian and heathen home again met us. There were many empty round huts where the wives of the former chief had lived. A Christian man and his wife would not need them, at all. We walked through that huge compound, past many huts until we came to where Enock was receiving his guests. We visited with him awhile and then went to where Ladi was. We wished her well and

(Continued on page 13)



THE WEEK AT DANA

your midcontinent college

"HOLD HIGH THE TORCH" WAS THE THEME OF DANA'S 1956 HOMECOMING CELEBRATION



HOMECOMING PARADE: First prize for floats went to Dana's freshmen who made use of talent from their own ranks. All cheerleaders this year are freshmen; here they are on the float, left to right, Claire Olson, Newman Grove, Nebr.; Ruth Ann Nelson, Greenville, Mich.; Kay Lybkeman, Latimer, Ia.; Barbara Pedersen, Blooming Prairie, Minn.; and, holding high the torch, Lory Johnson, Sloan, Ia.



HOMECOMING GUESTS: Dr. and Mrs. L. H. "Abe" Lincoln, Oakland, Calif., former students, are shown with their oldest son, Jerry, at the Dana-Tarkio game. Lincoln, Speaker of the California State Assembly, was guest speaker at the banquet.



HOMECOMING ROYALTY: Arnette Thim, a sophomore from Ruthven, Ia., reigned as queen of the 1956 Homecoming. Her attendants were Jean Coffey, left, Blair, Nebr., and Carlene Petersen, Eugene, Ore. Back of them is the sophomore float.

MINNESOTA DISTRICT CONVENTION

By Gerhard J. Nygaard

"CHRIST FOR A WORLD LIKE THIS" was the theme of the 60th Annual Convention of the Minnesota District Convention, October 9-11, at Albert Lea, Minnesota. It was a distinct pleasure for the assembled delegates and guests to meet in this beautiful House of Worship. It was keenly felt that the members of Trinity opened not only their minds but also their hearts to make their visitors' stay a pleasant and enjoyable one.

The convention opened with a worship service centered with the service of Holy Communion. Preceding this Supper, District President J. E. Andersen, inspired us with a confessional message, "Christ for a Lost World."

The following days were busy days. Yet all was not weariness. We learned that a District Convention can also inspire us spiritually. A great part of the convention was meant for the edification of the delegates and visitors, a world that has been split by the wedges of sin, Christ was the only answer. He alone can heal the wounds of the world. The meaningful topics under the main theme consisted of "Christ for a Divided World," given by Pastor A. V. Andersen; "Christ for a Needy World," by Mr. Robert Wulff, missionary from Trinity Lutheran, Albert Lea, to Thailand; Wulff also showed movies of his work among the lepers; Pastor G. J. Nygaard spoke on the topic, "Christ for a Materialistic World." A panel discussion led by Pastor Edward Andersen on the topic, "Christ for a World in need of Assurance," was especially appreciated. The discussion that followed aroused a keen interest in this subject. People long for and need assurance. We cannot rest until we are fully assured that we belong to Him and that His forgiveness is real. Pastor R. Gornitzka of Central Lutheran, Minneapolis, closed the series of devotions by using the topic, "Christ for a World that Will End." In every situation in life, from beginning to end, Christ stands out as the only One who is comprehensive enough to hold life together in a world like this.

Pastor Melford Knudtson of First Lutheran (ELC), Albert Lea, invited us to relive with him his world-wide tour of away lands on WMS night. Thanks to the WMS for a laymen and pastors gathered together for a discussion on stewardship was led by Mr. Elmer Hall.

We were privileged to have in our midst Synodical President William Larsen and Trinity Seminary Dean, T. I. Jensen. President Larsen brought a greeting to the convention and Dean Jensen presented us with pertinent information about Trinity Seminary's position at Dubuque, Iowa.

Although business matters were not too pressing, the convention still dealt seriously with all business at hand. This, too, is part of God's great work. Good progress reports were given by President Andersen and Luther L. President, Norlan Hansen; Pastor A. V. Neve reported on our Luther Point Bible Camp near Grantsburg, Wisconsin.

Pastor K. M. Matthiesen presented an informative talk on the work of Home Missions. Progress in Lutheran St. Foundation work in Minn. was outlined briefly by Mr. M. nussen. Lutheran Welfare received a good deal of attention.

A budget of \$3110.90 was adopted for the next year, previous \$1500.00 loan to the Church Extension Fund given to that Fund as a gift.

Elections resulted as follows: Pres., Pastor Fred Jacobsen; Vice-pres., Pastor J. E. Andersen; Treas., Mr. William Stocken; Trustee, Mr. Milton Highby; Stewardship Committee member, Mr. Floyd Johnson.

We owe thanks to Pastors Fred Jacobsen and A. V. Andersen and the host congregation for making this convention so enjoyable. But above all we thank God for having permitted us to gather together in Christian fellowship. It was wonderful to be there. We arrived home tired but yet with many blessings that come out of such a convention.

Sick and the Well

By Ilean Rohe, Numan, Sudan.

ok a few years for our mission hospital to gain confidence of the African people; but now we have patients we can take care of with our present staff. Our out-patient department has an average of 100 patients daily, and our in-patient department has a season average of 80 patients. For these 80 patients we have 67 beds, some good and some not so good. The rest of the patients sleep on planks or on mats, which they have brought with them. One ward has fifteen beds in it, and will have a new twenty-bed ward is opened.

Each patient brings his own cook; so 80 patients have 80 helpers, 80 campfires, 80 bundles of wood, and a lot of cooking utensils and food supplies. All of this must be kept in or near the hospital ward; so you can see that we have a problem when we try to keep the hospital and the grounds clean. While this set-up has many disadvantages, it also has its advantages, for it means that we can do the work with fewer workers and less equipment, and therefore with less money. Then there is that 160 people hear the gospel message. For where we would like to build round huts at one end of the hospital compound for the helpers to stay in, at present they stay at the hospital, sleeping on mats on the floor by the patient's bed. It is almost impossible to get the rounds at night because the floor is literally covered with sleeping bodies.

Now we get our water supply for the hospital from a well or if the pump that fills the cistern isn't working we have to roll it up in big barrels from the river. It is so that we often run out of water, as the workers do not like the job of carrying water. We thought to remedy this by building a big reservoir to supply water to the hospital, but now we are unable to get the iron plates for the tank.

Lanterns and flashlights are still very important hospital equipment as we have no electricity except for the radio and x-rays. When I first arrived in Africa, I found it very difficult to give medications by lantern light, especially intravenous injections. One night while giving an injection of saline to a baby with severe malaria, the lantern went out three times, and each time the student had to run to the other building for a new lantern to relight it. We expect to have electricity very soon at least in the evening until ten o'clock.

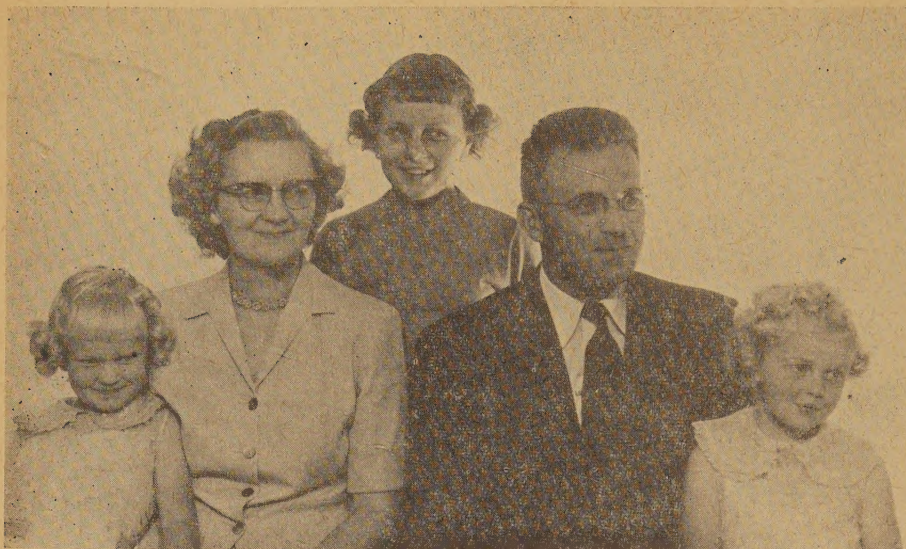
Instead of having one or two buildings with several wards like the hospitals at home, our hospital is made up of several one-story buildings spread out over two

blocks or more. Without a bicycle it would be impossible to supervise them all. It is a common sight to see a nurse with a syringe of medicine in one hand get on a bicycle and cross the hospital compound to give a patient in a distant ward an injection.

Many types of people come to our hospital. We have the Ayuba people who come from the South. They are usually quite well educated and have come here to work as government employees or shop keepers. The fair-skinned Fulani people are usually cattle owners or traders and they are usually Moslems. The majority of our own Bachama people are farmers, but many have other trades or professions. People from the surrounding tribes also come here. Many of them are real bush people and don't really care to stay in our modern hospital. They prefer the temporary shelters made of grass mats, which we put up in the dry season. All of these tribes have their own language, though many know the Hausa language, and some even know English. Language often proves a difficulty in treating some of these people, as it is not always possible to get someone to interpret their complaint. These many languages are also a real hindrance to our gospel ministry.

Would you like to meet a few of our patients? In one room we have a fourteen-year-old boy whom we call "Boy" because we do not know his real name. He was found in the forest more than six months ago and brought to us. He was a mental case and had to be chained at first, but now he roams about quite peacefully. He still speaks only a few words which we can understand, but perhaps some day we will find out who he is and where he came from. He likes to work with his hands, and we often find him making rope, a sling shot, or weaving a grass mat. Another patient is a young girl who came to us about eight months ago for treatment of a tropical ulcer. After it was healed she just stayed with us. Her father found work here while she was ill. And they apparently decided that the hospital porch is as good a place to stay as any. Timotheus is a former soldier whose left side has been partly paralyzed by a stroke, and now his eyesight is very poor. This man is a Christian and seems to take his troubles very cheerfully. He often sings hymns and repeats Bible verses to himself. It is an encouragement to see that many of our patients are Christians, and they seem to enjoy spending much of their time reading their Bibles.

MEET OUR



**Missionary Arnfeld C. Morck and family
in South America**



**Helen Danielson
Colombia, South America**



Helen M. Jacobsen, Sudan



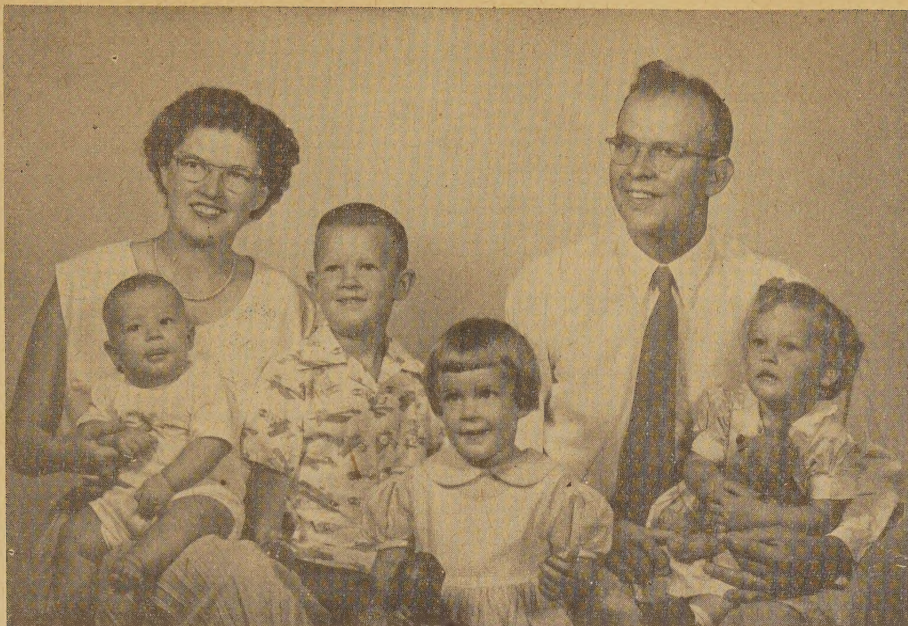
Ilean Rohe, Sudan



Margaret Nissen, Sudan

This space was to have been filled with a picture of the Wahlgren family; but the cut is not immediately available. It was used on page 8 of The Ansgar Lutheran for October 15.

SSIONARIES

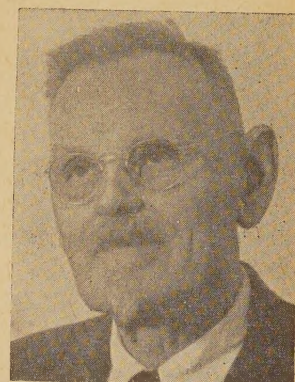


Missionary Lloyd Neve and family in Japan

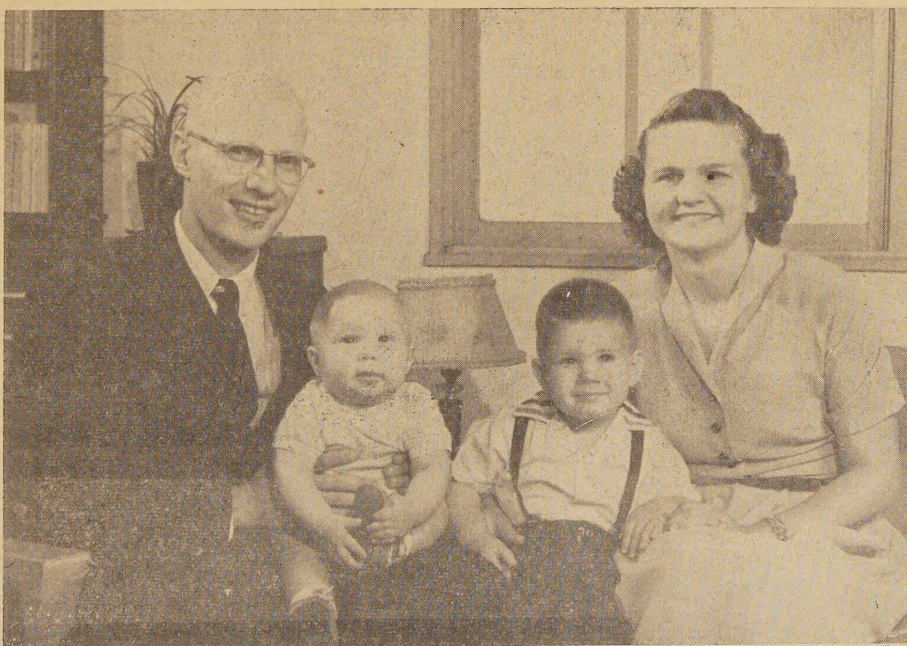


Anne E. Jorgensen,
Santalistan

See page 13 for **OUR MISSION-
ARIES: Addresses — Work — and
Birthday.**



Dr. J. M. T. Winther,
Japan



Missionary Paul C. Johnsen and family in Japan

THE LUTHER LEAGUE

John W. Nielsen, Editor

Managing That Motor

By Howard Clark

When is a man a man? Twenty-one to vote, eighteen to join the army, and sixteen when it comes to driving a car. Fifteen per cent of the nation's licensed drivers are under twenty-five years of age. But they are involved in twenty-four per cent of all fatal accidents and 19.6 per cent of all non-fatal crashes.

In California three per cent of the drivers are high school students and they were involved in 4.8 per cent of the injury accidents, 4.6 per cent of fatal accidents and 6.5 per cent of those involving property damage. And thirty-five per cent of the juveniles receiving traffic tickets are repeaters.

This percentage is too high, especially when we realize that teen-agers drive fewer miles on the average than the older drivers. Why aren't teen-agers better drivers? True, there is no substitute for experience, but you have better eyesight than most elders and your reactions and coordination are quicker. So what's the reason for the traffic tickets.

You just naturally like to drive like Jehu. You remember him, he was one of the kings of Israel mentioned in the Old Testament. His friends could recognize him from a distance because of his driving (See II Kings 9:20).

You don't have to be like Jehu. As a Christian, you have the Lord Jesus as your example. Did you ever wonder what kind of driver He would be if He drove a car along the Galilean highways today? You're sure, aren't you, that He would obey the traffic rules? He would obey the injunction, "Submit yourself to every ordinance of man for the Lord's sake" (I Peter 2:13).

Most teen-age traffic tickets are for speeding and right-of-way violations. You speed because you want to get some place. All right, suppose you do get there two minutes quicker, what are you going to do with the two minutes once you have them? And does it irritate you to be behind some mile-an-hour driver! So you change lanes, but what's the percentage? The right-hand lane is slower, but in the left-hand you have to wait for the turners. You don't gain by switching lanes, except in the exceptional case, such as being behind a lumbering truck.

Neither is traffic the set-up for a game of beat the

traffic lights. It isn't a contest to see if you can slip through the last flash of the green light before the other fellow dashes out on the last glow of red. Sometimes a driver poises at the corner signal, foot on the gas, watching not for his red light to change, but for the green light to switch. (It's usually timed a few seconds ahead of the red change) and away he goes. Too often he goes smack dab into the fellow who was going so fast he couldn't put on the brakes and stop when the green light changed. When the drivers start to argue, both claim the light was with him. And in a split second it was!

Then there is the fellow with the one-track mind who blissfully turns right out of an inner lane and wonders why someone smashes into him. If you suddenly come to and are in the wrong lane for your turn, drive the extra block. It won't hurt that motor, believe me!

And how do you treat the person coming toward you who wants to turn left. Ever wait and let him go ahead of you? It might be a shock, but it is a pleasant one. In California after two cars have gone ahead, the third one is supposed to wait for the turner. Only one ever seems to realize he is the third car!

The business which really causes the smashed fenders and bumper crashes is riding too close to the car in front of you. That driver has trouble, stops for a signal, or a pedestrian, and plunk, you smash into the rear of his car. No one, but no one, enjoys paying the repair bills. The rule is, allow yourself one car length for every ten miles of speed.

(From the forthcoming book, **For Fellows Only**, to be published by Zondervan.)

"Open His Eyes, That He May See"

By Bernhard A. Helland

There are many in the Bible who merely are servants, but whose place we so willingly would have taken and whose experience we so gladly would have had.

I think of the "servant of the prophet," the young man who was with Elisha when the Syrians sought him out in Dothan.

You remember the story. The Syrians were warring against Israel. The king of Syria had twice been defeated.

and suspected that he had a traitor among his own
e, who told the Israelites just when to strike. He
accused his own soldiers openly and said, "Will ye
show me which of us is for the king of Israel?"
One of his servants said, "None, my lord, O king;
Elisha the prophet that is in Israel telleth the king
Israel the words that thou speakest in thy bedcham-

the Syrians attacked Israel, and Elisha the proph-
et enters the servant. He arose early in the morn-
ing and saw the tremendous army of the Syrians round
the city. His heart sank; fear gripped him; and
he ran to his master and said, "Alas, my master! How
shall we do?"

Elisha comforted him, and then prayed to Jehovah
with memorable words, "Jehovah, I pray thee, open
thine eyes, that he may see."

Jehovah opened his eyes and he saw,
and behold,

and the mountain was full

of horses and chariots

round about Elisha."

How typical of mankind is the servant of the prophet!
His extremity is God's opportunity. It is when we
are at the point of crying, "How shall we do?" that the
doors open and we see the majesty and the mercy
of our God.

When we turn to Him in our need. "What must I do
to be saved?" asks the jailor.

Believe on the Lord Jesus, and thou shalt be saved."

His Word our eyes are opened and we see the
glory of our God in our Lord Jesus Christ.

When is fulfilled in us the promise of that life so
beautifully described in Proverbs 4:18:

**"But the path of the righteous
is as the dawning light
That shineth more and more
unto the perfect day."**

Our God does not often give to us the privilege of
fighting the armies upon the mountainside. Sometimes
we see only the hand of a friend, helping us across the
hardest places. At other times He guides through the
circumstances which surround us. And always, always
He speaks to us through His Word.

(Reprinted from **The Bible Banner**.)

LEAGUERS ARE ASKING

1. Can anybody believe to an extreme?

Faith is an extreme. It is complete surrender. It is
total reliance upon God.

That certainly is the idea that we get from Jesus'
words, "If any man would be my disciple, let him deny
himself; take up his cross; and follow me." That too is
the meaning of the statement, "If any one comes to me
and does not hate his own father and mother and wife
and children and brothers and sisters, yes, and even his
own life, he cannot be my disciple." You see, this mat-
ter of believing, of being a Christian, cuts right across
our whole life.

It is not believing to an extreme when we as Chris-
tians say that we cannot go certain places or do certain
things. It is not believing to an extreme when we put
our faith into practice in life, even though in our day
many will call us religious fanatics. You can't believe
half-way or live half-way. You have to do it all the
way, and that isn't being "extreme" but complete.

We must be careful, however, that we do not put
our emphasis in the wrong place. Here we can go to
an extreme. Christianity is living in Christ, not a bunch
of do's and don'ts. We can't be extreme in our emphasis
upon Jesus, but we can be in our emphasis upon any one
do or don't if we are the ones who are deciding and
not He.

2. How should I go about dating a girl?

I think the secret is being natural. Don't ask a girl
whom you don't know well to some big event where you
will be together all evening. Chances are you will both
be uncomfortable unless you have exceptional person-
alities. By the same token, don't make that first date
something where you'll be alone together for a long
time. It might well prove awkward.

Instead make it something simple. Arrange to leave
school at the same time or to overtake the girl that
you like on her way home. Then as you approach the
ice cream shop or teen-age hangout, suggest a coke or
sundae. Chances are she'll accept, and that's enough for
a beginning. Conversation will be easy there, the juke
box will offer a ready diversion, other kids will drop
by and chat a moment, and above all it won't be a long,
drawn out affair. It might not be the grand occasion
that you dreamed of, but it can be the beginning of
such experiences.

Later you can suggest movies and games and socials,
but start with a coke or a sundae at the high school
hang-out. It promises the most success!

BY THE FIRESIDE

SOWERS

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again,
With usury of joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

John Oxenham

THE DEVIL'S BEST TOOL

An old country legend tells the story of a sale, by the devil, of all of his tools. He laid them out in a row, with a price tag on each—Envy, Jealousy, Hatred, Greed, etc., were in the display.

One much-worn tool was priced higher than the others. "That," explained the devil, "is Discouragement, and I have priced it higher than the other tools because it has been the most useful to me." The legend adds that it was priced too high, and no one was able to buy it. As a result, the devil still owns Discouragement, and it continues to be his most useful tool.

—Free Methodist

"BEHOLD THE FOWLS OF THE AIR"

One of the outstanding miracles in the natural world is the migration of birds. These pilgrims of the sky cover thousands of miles over land and water each spring and fall without compass, map, or radar, yet they fly unerringly to and from their winter quarters and their nesting grounds. The ornithologists have sought diligently for the reasons for the mass flights and for the principles that guide the birds, and have advanced a few explanations which are not entirely convincing. The simplest solution of the problem is that they travel by God-given instincts and powers of observation far surpassing man's. For those who watch and listen, the spring and fall migrations are always fascinating . . .

The watcher is made mindful of God's marvelous care of the birds and of His skill guiding them through the pathless sky. Every child of God is of more value than a flock of twittering, quarrelsome English sparrows or

a flight of geese moving on mighty wings, and he can expect his Heavenly Father to feed, clothe, and guide him as surely He does the birds.

—Sunday School Times

BE NOT OFFENDED

Everything that a man doeth, good or evil, he doeth it unto himself; therefore, be not offended with him that doeth thee an injury, for rather oughtest thou to have humble patience with him, and only grieve within thee for his sin, take compassion on him and praying God earnestly for him.

The stronger a man is to endure and suffer patiently injuries and tribulations, for love of God, the greater is he in the sight of God, and no more; and the weaker a man is to endure pain and adversity, for love of God, the less is he in the sight of God.

If any man praise thee, speak well of thee, render thou that praise to God alone; and if any man speak evil of thee, or revile thee, aid thou him, speaking evil of thyself, and worse.

If thou wilt make good thine own cause, strive ever to make it appear ill, and uphold thy fellow's case, ever imputing guilt to thyself, and ever praising and truly excusing thy neighbour.—Francis of Assisi

AUGUSTINE'S PRAYER

Not with doubting, but with assured consciousness, do I love Thee, Lord. Thou hast stricken my heart with Thy word, and I loved Thee. Yea also heaven, and earth, and all that therein is, behold, on every side they bid me love Thee; nor cease to say so unto all, that they may be without excuse. But more deeply wilt Thou have mercy on whom Thou wilt have mercy, and wilt have compassion on whom Thou hast had compassion: else in deaf ears do the heavens and the earth speak Thy praises.

But what do I love, when I love Thee? Not beauty of bodies, nor the fair harmony of time, nor the brightness of the light, so glad some to our eyes, nor sweet melodies of varied songs, nor the fragrant smell of flowers, and ointments, and spices, not manna and honey, not limbs acceptable to embracements of flesh.

None of these I love, when I love my God; and yet I love a kind of light, and melody, and fragrance, and meat, and embracement, when I love my God, the light, melody, fragrance, meat, embracement of my inner man: where there shineth unto my soul,

what space cannot contain, and the soundeth, what time beareth not way, and there smelleth, what breathing disperseth not, and there taste what eating diminisheth not, and there clingeth, what satiety divorceth not. This is it which I love, when I love my God.

—Augustine

BEGIN AGAIN

Every day is a fresh beginning,

Every morn is the world made new
You who are weary of sorrow and sinning,

Here is a beautiful hope for you
A hope for me and a hope for you

Every day is a fresh beginning;

Listen, my soul, to the glad refrain,
And, spite of old sorrow and old sinning,

And puzzles forecasted and possible pain,

Take heart with the day, and begin again.

—Susan Coolidge

PRAYER OF A SHUT-IN

By Katherine L. Ramsdell

I do not understand, dear Lord,
The mystery of pain,
But I would firmly grasp Thy hand
Till courage comes again.

O teach me how to live within
These walls which stand so high,
And shut me from the friendly world—

Just let me glimpse the sky.

My bruised spirit longs to leave
This weary prison place,
Yet here my heart comes nearest
To the meaning of Thy grace.

It's here I've learned the secret:
Pain borne bravely, silently,
Brings to me life's sweetest gift—
Companionship with Thee.

—Gospel Herald

PRAYER

By Samuel W. Duffield

By B. N. Miner

To stretch my hands and touch his hand
Though he be far away;
To raise my eyes and see him
Through darkness and through day
To lift my voice and call him—
This is to pray.

To feel a hand extended
By one who standeth near,
To view the love that shineth
In eyes serene and clear,
To know that he is calling—
This is to hear.

AFRICAN YOUTH

(Continued from page 5)

all of her "trousseau"—dishes, water pots, food, etc. fought back to the time she was 11 years old—who imagined she would some day be the wife of an important chief?

The tea party that followed was like so many African ones. There were 200-300 guests, filling up the open courtyard in the center of the town. Many kinds of African cakes were served with tea. There seemed to be no end of speakers, while the stars twinkled overhead.

On our way home we talked about how good it was that one more Christian home had been established. Rahila has already been a help to the community in that she teaches in the school.

There was another wedding which was not quite so nice. Rahila had been at the girls' school for 5 years a quiet good girl. She worked hard in school, for it was not easy to learn all that was required—but she was never a problem child. From her home she was encouraged, even when it came time to be married. Her husband to be was in the police force, and he had said of him that he was a Christian. When we met him we felt that Rahila would get a good husband. Rahila's mother had died when she was little and she had been brought to school by some relatives; her father had done nothing for her. Even though the bride price had been paid him, he did not attempt to give Rahila all the things a bride brings to her new home. He merely sent her 2 pounds (\$5.60) and said that she could buy for that whatever she would—a Christian bride indeed! To us it was wrong that he took all of

the bride price when through the years he had not been a father to her, not even in a girl's happiest moment, had he shown interest.

There was nothing to do, no use crying over such a situation. We all decided to help her. Clothes she would get from her husband, according to habit. The food served at the festivities were his affair also; but where would all the "equipment" that she should bring come from? The girls took up a collection and bought her some enamel dishes. Many women in the church came with calabashes or pots—even old Tabitha, the former matron at the school gave what she could.

On the day she was to be married everything was ready. Because the bridegroom had come home from Jos on leave and had no home here in Numan in which to hold the wedding feast, Malam Wilberforce opened his home here at the school. Everything went as it should and everyone of the wedding party looked so nice. Rahila's outfit was complete with white gloves and purse, and she was the usual retiring bride, eyes downcast. The children were very anxious that all would be right—tables were set, food was prepared, everyone was happy, for "one of our own is married today" was the comment.

Afterwards, Rahila was so thankful to all. She said that instead of one, she had gained many parents and sisters by what had been done for her. She and her husband also have established a Christian home to shine as a light. When many such lights will have been lit, then the darkness will disappear, slowly becoming less and less, and God's light will reach many more hearts.

MISSIONARIES: Address — Work — and Birthday (Save for reference)

Anne E. Jorgensen, nurse. Scheduled to leave for Afghanistan November 12th.
 Birthday: September 6th.

Ilean Rohe
 Address: S.U.M. Numan via Jos, Nigeria, British West Africa.

Work: Nurse in hospital at Numan.
 Birthday: Not known.

Margaret Nissen
 Address: S.U.M. Numan via Jos, Nigeria, British West Africa.

Work: Instructing evangelists.
 Birthday: January 6th.

Helen M. Jacobsen
 Address: S.U.M. Numan via Jos, Nigeria, British West Africa.

Work: Teaching at Numan.
 Birthday: May 26th.

and Mrs. Donald Wahlgren
 Address: S.U.M. Numan via Jos, Nigeria, British West Africa.

Work: In charge of Lamurde station. Instructing preachers' class.
 Birthday:

Mr. Wahlgren—June 1st.

Mrs. Wahlgren—January 29th.

Rev and Mrs Lloyd Neve.

Address: 117 Sazayama Machi, Kurume, Japan.

Work: Evangelistic.

Birthday:

Rev. Neve—October 16th.

Mrs. Neve—July 10th.

Rev. and Mrs. Paul C. Johnsen.

Address: 74 Kasuga Cho, Chiba, Japan.

Work: Evangelistic.

Birthday:

Rev. Johnsen—June 29th.

Mrs. Johnsen—May 14th.

Rev. Dr. J. M. T. Winther.

Address: 3 Ni-chome, Nakajimadori, Fukiai-ku, Kobe, Japan.

Work: Teaching in Bible School.

Birthday: October 25th.

Miss Helen Danielson.

Address: Apartado Aereo 4980, Bogota, Colombia, South America (air mail address)

Work: Parish Worker.

Birthday: April 7th.

Rev. and Mrs. Arnfeld C. Morck.

Address: Apartado Aereo 4980, Bogota, Colombia, South America (air mail address)

Birthday:

Rev. Morck—February 10th.

Mrs. Morck—September 24th.

ACKNOWLEDGMENTS

	Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Pension Fund
Previously acknowledged (October 27, 1956)	58857.20	3533.37	19090.17	11402.56	13371.48	1861.75	95
Minden, Nebr., Rec'd of Mr. and Mrs. Ole P. Hansen	5.00					5.00	
Oyens, Iowa, Bethsemane Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00	
Caruthers, Calif., Our Saviour's Luth. Church, from the Ladies Aid, in memory of Mrs. O. G. Haggmark \$10.00 and \$10.00 in memory of Mrs. Mary Olsen	20.00				20.00		
Humboldt, Iowa, Trinity Luth. Church, given by friends and relatives, in memory of Myron Sorensen of Humboldt	18.00	8.00			10.00		
Pass Lake, Ont., Salem Luth. Church	27.85				27.85		
Westby, Mont., Emmaus S. S.	30.00	30.00					
Luverne, N. Dak., Luverne Luth. Church	79.00	5.00	33.00	8.00	16.00	2.00	
Warrens, Wis., Ebenezer Church, given by Mr. and Mrs. Chris Laursen, in memory of Mother Mrs. L. C. Sorensen and Father, Mr. Carl Laursen	10.00		10.00				
Chicago, Ill., Golgotha Luth. Church, rec'd of Mrs. Anna Jersild, of which she is a member	40.00						
Red Deer, Can., Trinity United Ev. Luth. Church	50.00	3.00	21.00	5.00	10.50	1.00	
Minneapolis, Minn., Immanuel S. S.	14.37				14.37		
Oregon, Wis., St. John's Luth. Church	200.00	9.00	47.00	47.00	47.00	3.00	
Minden, Nebr., Bethany Luth. Church	297.85	17.00	124.00	33.85	62.00	5.00	
Detroit, Mich., Northwest Trinity Luth. Church	400.00	24.00	168.00	40.00	84.00	8.00	
Hutchinson, Minn., Main St. Luth. Church, Balance of 1955-56 Synod Quota	1184.20			1184.20			
Synod Quota (1/2 of 56-57 Synod Quota)	3736.38	224.00	1570.00	373.38	785.00	74.00	71
Racine, Wis., Our Savior's Ev. Luth. Church	1250.00						125
Shennington, Wis., St. Peter's Luth. Church	25.00	1.50	10.50	2.50	5.25	.50	
Sleepy Eye, Minn., Trinity Luth. S. S.	33.62				33.62		
Plainview, Nebr., Bethany Luth. Church	119.75	7.00	50.00	13.75	25.00	2.00	23
Lynwood, Calif., St. Paul's Luth. Church	590.25	35.00	247.00	62.25	123.00	11.00	113
McNabb, Ill., McNabb Luth. Church	100.00	6.00	42.00	10.00	21.00	2.00	19
*Chicago, Ill., Tatge & Jersild, Attorney's for the N. L. Nielsen Estate, Denmark	3351.14			1117.04		1117.05	1117
Racine, Wis., Gethsemane Ev. Luth. Church	1695.00		618.00		896.00	181.00	1117
Waupaca, Wis., From the Trinity Luth. S. S. in memory of Donald Wied	5.00		5.00				
Farmington, Minn., Farmington Ev. Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00	57
Luck, Wis., St. Peter's Luth. Church	411.60	24.00	172.00	43.60	86.00	8.00	78
Bowbells, N. Dak., Bethlehem Luth. Church	849.20	50.00	356.00	88.20	178.00	16.00	161
Royal, Ia., Bethlehem Luth. Church	600.00	36.00	252.00	60.00	126.00	12.00	114
Waupaca, Wis., Trinity Ev. Luth. Church	630.06	37.00	264.00	66.06	132.00	12.00	119
Blair, Nebr., Women's Missionary Society, from San Francisco, Calif., Ansgar Ladies Aid	30.00						30
From West Branch, Ia., Ladies Aid	25.00	25.00					
From West Branch, Ia., Ladies Aid	50.00				50.00		
From West Branch, Ia., Missionary Society	25.00	25.00					
From West Branch, Ia., Missionary Society	25.00				25.00		
Spencer, Ia., Bethany Luth. Ladies Aid, in memory of G. C. Rinderknecht	5.00				5.00		
Selma, Calif., Pella Luth. S. S.	56.81				56.81		
Westby, Mont., Emmaus Ladies Aid	20.00				10.00	10.00	
TOTAL	75367.28	4129.87	23289.67	11460.39	16325.88	3341.30	1367

* Tatge & Jersild, Attorney's, Chicago, Illinois, for the N. L. Nielsen Estate, Denmark. In addition to that indicated above \$828.99 previously received and equally divided between Santal Mission, General Fund, Indian Mission and the Pension Fund.

1956 Budget	111144.00	43399.00	16000.00	25000.00	10000.00	16745.00	
Percentages (approximate)	100 Per.	39	14	23	9	15	

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Most Needed)	1956 Luth. World Action	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	Chinese Mission
Previously acknowledged (October 27, 1956)	64747.94	2801.09	20187.82	11283.29	11270.49	7603.90	11260.25	305.10	30
Minden, Nebr., Rec'd of Mr. and Mrs. Ole P. Hansen	20.00		5.00						
Fremont, Nebr., Bluff Trinity Luth. Ladies Aid	47.13	27.13			5.00		5.00		
Audubon, Iowa, Rec'd of Mr. and Mrs. Alfred Hemmingsen, in memory of Mrs. Joe Kotas of Glidden, Ia.	2.00		2.00			20.00			
Oakland, Calif., Rec'd of Mr. and Mrs. Martin Hall, in memory of Kristine Hansen, Selma Old People's Home, Selma, Calif.	5.00					5.00			
Minneapolis, Minn., Immanuel Mission Society	25.00					25.00			
Scranton, Ia., First Luth. Church, a gift of Mrs. D. S. Christensen, in memory of Mr. and Mrs. Henning Jacobson, Portland, Oregon, \$10.00 and Mr. Chris Anderson, Scranton, Ia., \$10.00	20.00		20.00						
Sidney, Mont., Rec'd of Marie Hansen	50.00			25.00	25.00				
Kenosha, Wisconsin, St. Mary's Luth. Church, Offering from the Luther League Bible Class	25.00						25.00		
Selma, Calif., Pella Luth. Church, given by Mr. and Mrs. Anton Goldbeck	5.00					5.00			
Cedar Falls, Ia., Nazareth Luth. S. S., Japan Mission—Support of seminary student in memory of Rev. Inadomi. So. Am. Mission—Support of a needy child in boarding home in Bogota	40.00			20.00	20.00				
Minden, Nebr., Bethany Luth. Church	6.00		6.00						
Hutchinson, Minn., Main St. Luth. Church	975.50		975.50						
Bowbells, N. Dak., Bethlehem Luth. Church	46.33		46.33						
Yankton, S. Dak., Rec'd of Iva Tanderup	5.00		5.00						
*Chicago, Ill., Tatge & Jersild, Attorney's for the N. L. Nielsen Estate, Denmark	1117.05								
Greenville, Mich., Given by friends in memory of Martin Holmes	8.00					1117.05			
Selma, Calif., Rec'd of Mrs. Margaret Gritz	1.50					8.00			
Eugene, Ore., Emmaus Luth. Church	19.40		19.40	1.50					
Lake Forrest, Ill., Rec'd of Linda Lichtfuss, in memory of Line Petersen	2.00								
Luck, Wis., St. Peter's Luth. Church	185.90		185.90			2.00			
From St. Peter's Ladies Aid in memory of Hamberg Jensen	2.50	2.50							
Scranton, Ia., First Luth. Church, in memory of Mr. Ray Eason	10.00		10.00						
Blair, Nebr., Women's Missionary Society, Life Memberships for Mrs. Dena Larsen, Omaha, Nebraska, and Mrs. Andrew Christiansen, Kennard, Nebr., from Emmaus Luth. Dorcas Ladies Aid	13.50								
From Pacific Dist. W.M.S.	200.00			13.50					
From Laurens, New York—St. Matthew's Ladies Aid	15.00				50.00	50.00	100.00		
From West Branch, Ia., Ladies Aid	49.00			15.00					
From West Branch, Iowa, Missionary Society	30.00			14.00	10.00	25.00			
Westby, Mont., Emmaus Ladies Aid	30.00			15.00		15.00			
TOTAL	67703.75	2830.72	21462.95	11403.29	11390.49	8890.95	11390.25	305.10	30

PLEASE NOTE: In the October 22nd issue the following was misprinted. It should have read: From Rev. and Mrs. Clarence E. Jensen of Elk Horn, Ia. In memory of Mr. and Mrs. Peter Jensen of Luck, Wis., for School Fund \$50.00. In memory of H. P. Hansen of Elk Horn Lutheran Junior Bible Class for Santal Mission \$9.85. Received with thanks.

Blair, Nebr., November 3, 1956.

P. V. Hansen, Treasurer.

AND NOTES

(Continued from page 2)

in fields, Mrs. Nielson of Hussar had a letter from Margaret Nis- written just after she had return- Africa this summer, thanking Willey ladies for their offer to ograph her letters and send them Mrs. Hendricksen read a letter ing them for the parcel of cloth- and stuffed toys, and describing oy of the natives in receiving gifts. Letters from Pastor John- Japan, and Pastor Morek in S. ica were displayed on the bul- board.

various discussion groups then their reports. Mrs. Olsen report- "Program Planning," Mrs. Laur- n "Work of an Altar Guild," Mrs. ay on "Women of the Church," Mrs. Klemmenson on "Junior on Societies."

Castella and Mrs. Goberg of Deer, then sang a duet "The Is My Shepherd."

offering was then received by shers.

was decided to send a love gift 0 to Miss Betty Ann Jorgensen, e she leaves for India.

Peter Reinholdt of Hussar gave

a very interesting talk on her world tour and visit with missionaries. This was greatly enjoyed by all the visitors.

Everyone then adjourned to the basement where Rev. Olsen showed a mission film about Mexico.

Thanks were expressed for the hos- pitality shown by the Calgary ladies, and to all who took part in the pro- gram. This beautiful fall day had passed all too quickly, and soon good- byes were said and the homeward journey began, with the wish express- ed that many would attend the spring rally in Hussar to share once more the joys of Christian fellowship and receive inspiration and encourage- ment for our mission work.

If You Send Old Clothes To Japan

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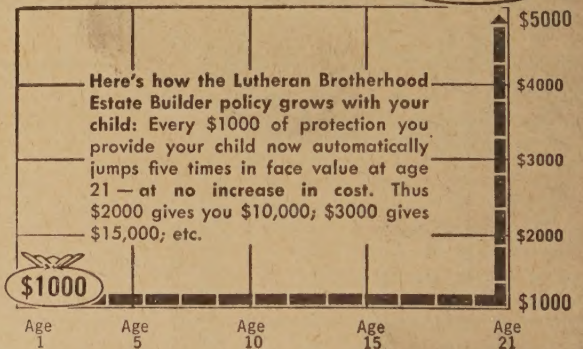
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